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to set on the sloping walls. In localities where sand blew about, the houses soon became drifted over and resembled sand dunes. 342

The entrance invariably faced the east. It made no difference what was the nature of the terrain about the house site, this was its invariable orientation. This, rationalization had it, was because the culture hero had built the first house in this fashion. [773] As a matter of fact, as Russell remarks of the Pima living but a few miles away in the same sandy waste: [132]

> A more practical motive for placing the doors on the east side is to avoid the southwest winds which blow in the afternoon during nearly the entire year and which are especially strong during the month of March. The wind usually begins to blow at about 10 in the morning and increases to a velocity of 10 miles an hour by mid-afternoon, after which it decreases until midnight.[1]

So strong is the old habit of orientation that of sixteen present-day houses counted on the reservation (mostly of the jacal type), only four faced other than due east, and of these four, three are modern frame houses.

The doorway was narrow and low; so low that one had to stoop to enter (about three feet high or little more). As most houses, at least the smaller ones, had no smoke-hole, this was the only egress for smoke. They must have been densely filled with smoke except for a few feet above the floor. [354]

The doorway of most houses was left unprotected, but those who were more particular built a sort of porch. Two forked posts were erected immediately in front of the entrance but on either side, and a stringer was laid between them. Bundles of arrow-weeds were placed from this stringer to the sloping wall above the entrance and others were set upright on each side between post and wall. Dirt was spread on top of this entry.

A door was made by hanging a thick willow bark or rabbit skin blanket in the opening. It was let down at night and in the morning thrown back over the house. More recently a door was made of parallel bundles of wheat straw lashed to willow poles at each end and in the middle. Not every house had a door. [287] [281]

The interior arrangement of the house was simple: there were neither partitions nor furniture. The fire was in the center, un- 352 [354]

[1] *Pima Indians*, p. 154.

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352 confined by any sort of built fireplace. Sleeping places were on
[354] each side, marked by bundles of coarsely woven blankets of cot-
513 ton to serve as mattress and covering. The parents of the household slept together at one side, with their smaller children between them to prevent them getting in the fire. Older children and other relatives slept on the opposite side. It was said that parents always slept on the north side, but in at least one household described in detail, they occupied the opposite side. Guests
[574] were placed in the best sleeping place, the rear of the house (the west side), so that they might have the fire between them and
[354] the doorway.[6] A big fire was built late in the afternoon to warm up the house for the night. The beds were arranged so that they
[721] always slept with their heads to the east. Men kept their bows and arrows at their heads on stormy nights for then the enemy could be expected. Men slept with their breechclouts on; women
[291] took off their willow skirts and wore only the little under-aprons.

[522] They tell as a joke of a man who ran out at a false alarm of the enemy. His wife grabbed for her skirt in the dark, but caught hold of the fringe of his breechclout by mistake, and tore it from him. He ran out naked with his bow.

342 The several parts of the interior were not named. Someone sent to find something in the house would be told he could locate it in "the middle" (vuto") or "east wall," "south wall," etc. The names of parts of the construction are not altogether peculiar to a house:

[192] avə', house
wülpo", post (wülpo" tükuvu', middle post; wülpo" kwinlpaal'a, side post, of a house having three rows of posts)
wucwe'al, wall (of a house only); cüvi'k, vertical wall pole; itcami'ala, horizontal rib; tcapëtu'm, thatch
mai', "top, high," roof
de'ᵘvam, dirt layer (but dirt is ama't)
vuya', doorway; vuya'pük, entry (There is no specific name for the door-flap itself)

343 Probably every house was provided with a flat-roofed shade (matᵘk,iï'lᵃ): every existing house has one. This was sometimes built against the front (east side) of the dwelling, where two posts supported the outer edge like a porch roof, but it was usu-

[6] For the arrangements of an actual family, see p. 226.

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593 Since aboriginal conditions are almost wholly a thing of the past, it is not easy to say what was the nature of family life.
592 Relatives lived close together in a village. Two or three families lived together in a single house at times ("when they loved each other so they could not separate"), but such joint households were not common. Joint households were ordinarily comprised of patrilineal relatives.

[602] They take more pride in that family. Of course, they do have respect for all their relatives, but more for those on the father's side.

[115] A description was obtained from Hoot of the composition of
513 the household in which she lived as a girl. She remembers a large
592 house, her father's sister's home. Her aunt, uncle, and their two children slept on the south side; on the north side were her own parents, a younger brother, and herself. The southwest quarter was reserved for her father's mother's sister. Later this household broke up when her parents built a home of their own. There her parents slept on the south side; she herself was on the north side, but she never slept alone. At times the younger brother slept with her, but he, a little boy, would sometimes sleep between his parents. Then she would prevail on a girl friend to
[356] stay with her. Cooking utensils were stored on the south side near the door, so as to be handy for her mother when she arose.
[574] The rear of the house was left vacant for a visiting relative or friend.

When Last Star was a boy, in his house there were only his parents and his father's mother. He was an only child. His parents slept on the north side ("Parents always sleep on the north side"), his grandmother and himself opposite. The rear of the house was left for storage; food and water stood opposite beside
[354] the door. The fireplace was between the eastern pair of main posts.

855 All elders of a household assumed parental relation to the children, feeding, admonishing, and training them.[66] A boy's father or either grandfather made him his first bow, for example.
[597] Step-parents assumed the relation of parents to their step-chil-

[66] The special influence of the mother's brother, as among the Hopi, and that of the maternal grandfather, known among the Paiute, was wholly absent.